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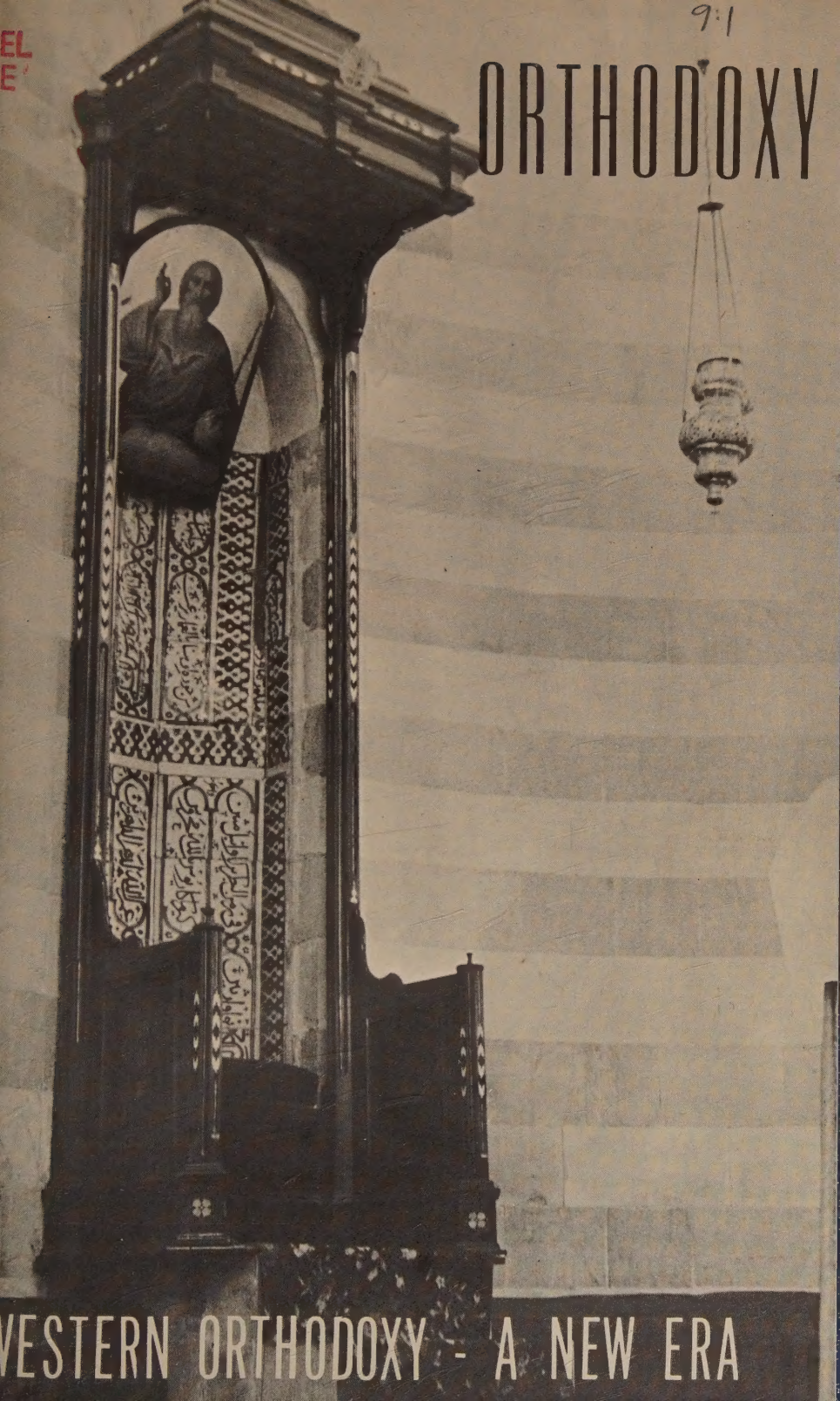
ORTHODOXY



VESTERN ORTHODOXY - A NEW ERA

MOST REVEREND
POLITAN ANTONY BASHIR
ARCHBISHOP

Syrian Antiochian Orthodox Archdiocese

OF NEW YORK AND NORTH AMERICA

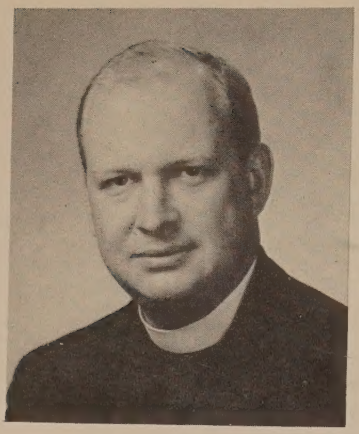
Acting in accordance with a directive of His Beatitude Alexander III, of thrice-blessed memory, and after an eight year period of probation, we have received into this Archdiocese three western rite parishes with their clergy, and have authorized them to continue in the use of the Latin Rite, purified of its heterodox elements. The reception took place in Holy Week, 1961.

We have placed one of the newly-received clergy in charge of these parishes as Vicar-General, the Right Reverend Alexander Turner, and have appointed a commission to aid and assist these communities with changes in the rite and other matters. The members include the Rev John Meyendorff, the Very Rev Alexander Schmemann, the Rev Paul Schneirla, all of the faculty of St Vladimir's Seminary, and the Very Rev Stephen Upson of this Archdiocese.

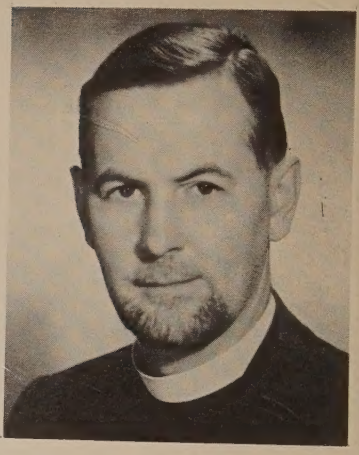
We commend these new brethren to the prayers and interest of our faithful clergy and laity, and ask that Almighty God may bless this new project for the reunion of Christendom.

Given at Brooklyn, this 15th day of August, the Feast of the Assumption of the Blessed Theotokos, 1961.

✝ *Anthony Bashir*
Archbishop - Metropolitan

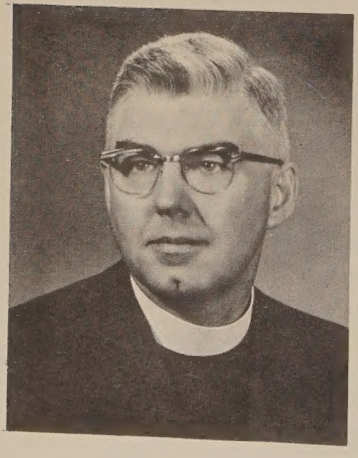


The Very Reverend
Alexander Schmemann

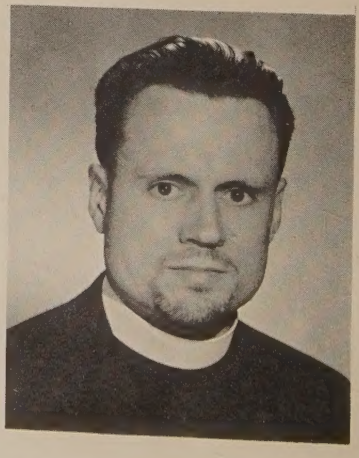


The Reverend Paul W S Schneirla

THE WESTERN RITE LITURGICAL COMMISSION



The Reverend Jean Meyendorff



The Very Reverend Stephen Upson

WESTERN ORTHODOXY: A NEW ERA

The aspirations and prayers of thirty years, and more particularly of the past eight, were gloriously answered this past season as the Society of Clerks Secular of Saint Basil entered a new era.

It was thirty years ago, during the tempestuous days following the Bolshevik Revolution that the Society had its inception as a missionary organ of the nascent federation of American Orthodox colonies under Russian suzerainty, though of local Syrian administration. With the collapse of that plan and the submission of the ethnic groups to the churches of their homelands, the Society was left in isolation. Thus for thirty years it has struggled with the apathy of the religious public at large, which often views Christian origins as matters of mere curiosity, and with its own uncertain status which has deprived it of the recognition and moral support of the ancient eastern churches. And the evidence of the Church's professed catholicity, which a western rite mission would have demonstrated, has been denied to the Church itself.

Acting upon the edict of the late Patriarch Alexander III of Antioch, His Eminence the Metropolitan Anthony of the Syrian Archdiocese has created a Vicariate for Orthodox of the western rite, and received the Basilian Fathers and their faithful as its first subjects, thus confirming the Society's status and regularizing its orders. The rank of mitred archpriest was graciously conferred upon Mgr Alexander as Superior of the Society, and Vicar-General of the Rite.

It would be impossible to over-estimate the importance of this development for the Society, which has labored falteringly under serious handicaps. But crucial as this great blessing is for the Society, its importance for Orthodoxy at large is equally great.

For a thousand years the west was Orthodox. So what we witness is not an innovation but a rebirth. To this long dormant Orthodoxy of the west, the Church once again bears unmistakeable witness. Thus it answers not only our own prayers, but those of the many whose hearts are of the Church, but who have found cultural or ethnic incompatibility a barrier. The Church now speaks unequivocally to them in their own tongue, a clear demonstration that it is indeed for all men, that all humanity's gifts should glorify God in a complete spectrum of Christian piety.

The western rite has even modern precedent in the Church, being represented abroad by tiny scattered outposts in France, Poland and Czechoslovakia. (A fascinating study of the subject appeared in *St Vladimir's Seminary Quarterly,* reprints of which are available from the Basilian Fathers at 40¢ each). But the Western Rite Vicariate is the first time that an ancient patriarchal see of the Church has extended to non-Orthodox occidentals an evidence of our professed catholicity and demonstrated conclusively that Christ's Church is not peculiar to certain areas.

Once again the Church testifies to the words of the great apostle to the gentiles: "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him... For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus". (Romans 10:12, Galatians 3:27-28)

The seal of the
Patriarchate of Antioch

God, who created all men, intended that all be saved. When his own after the flesh proved indifferent to their mission as harbingers of grace, our Lord turned to the gentiles even to assist in the foundation of the Church. One Lord, one faith, one baptism were confessed from the outset in a multiplicity of tongues. The parable of the wedding feast, the command to baptize and teach all nations leave no doubt of the catholicity of the Church from the beginning. It was to be no private affair, but the new Jerusalem to which all men were summoned to newness of life in Christ. A host of witnesses acclaim the new king, and when the Holy Spirit descended upon the disciples to launch the infant Church it supplied speech according to the hearers (Acts 2). "All nations whom thou hast made shall come and worship thee, O Lord, and shall glorify thy name" said the Psalmist in anticipation of this very event (Ps 86:9). And St Paul repeatedly reminds his spiritual charges that they must be all things to all men. The same great apostle destroyed the parochialism of the ardently Jewish converts who sought to impose the rites of the old law upon gentile Christians.

While we are left in no doubt about the rites of the new law – either because of explicit ordinance (as the holy sacrifice, baptism, absolution) or because of apostolic practice (as ordination, chrismation, unction) we know surprisingly little of the methods by which they were carried out. That is, we have no ceremonial directions of dominical authority. We know that our Lord took bread, blessed, brake and gave it to his disciples, commanding them to do likewise, but we know little more.

The primitive liturgy had none of the aspects of ceremonial pageantry with which the devotion of subsequent ages would surround it. But it did have an apocalyptic significance which later generations overlooked in their concern for meticulous ceremonial conformity. While the Incarnation had not altered the law of nature, and the Ascension would return it to its old responsibilities, it was to be a nature transfigured by a new grace and given a completely new and eternal significance. Here was eternal life brought into the moment, the individual and his genesis reunited.

Notwithstanding the scanty ceremonial detail in the first Christian worship, and the extemporary character of liturgical prayer, the officers were established and their duties defined. The first Christian century had not closed when Clement I of Rome reminds the Corinthians of the fixed formal parts taken by the bishop, priest and deacon in the corporate sacrifice. Two centuries were to pass before a written liturgy appeared, though Justin Martyr (c 155) and *The Didache* (90-130?) list the elements which have always been universal: lessons from both testaments with psalms between, sermon, prayers, kiss of peace, offering of bread, wine and water, the eucharistic thanksgiving, remembrance of our Lord's death, institution of the Last Supper and command to continue it, *Amen* said by all the people, and communion.

Today it is difficult to understand the primitive, fluid state of the liturgy, its lack of verbal uniformity. It seems both unfortunate and baffling that the formative history of all liturgies is lost in obscurity and that little survives but casual allusions, often incidental to other subjects. Only travelers seem constrained to describe, and they, because what they,

saw was different from what they knew at home. Yet they tell us little of what would most concern us today: the text. This is a further reminder that our preoccupation with liturgical details is a modern one which our fathers did not share.

We do know the major features and outline of the eucharist from the earliest days which still prevail throughout historic Christendom, (ie, the Church and those ancient bodies which withdrew from it). The outlines given by Justin Martyr and *The Didache* have not changed, either in east or west. When Innocent I of Rome (402-417) recorded the distinguishing features of his liturgy it was not to the text that he referred but secondary relationships of the parts, the position of the *pax* (after the fracture), the position of the memento of the living (within the anaphora). Even at the beginning of the fifth century it was the sequence of the elements which distinguished a rite, not the text nor even the ceremonies, to any appreciable extent. But fixed forms inevitably develop for doing important things, and people who repeatedly do the same thing acquire uniform ways of doing it. As the bishop of the chief city (the patriarch) would do, so his clergy would vollow, and the language itself became settled, although the priest as well as the bishop originally extemporized.

Long before the tragic defection of the western patriarchate a wide spectrum of liturgical practice had developed, and the faithful from India to Gaul, Ethiopia to Norway, had adorned this most solemn of acts with the arts and ways of their various civilizations. It would have been unthinkable otherwise – for a Norseman to offer the holy sacrifice in the manner of an Indian, a Celt to affect the customs of an Arab. Historical misfortunes have made it necessary to remind ourselves that liturgical uniformity is abnormal, and liturgical variety is the natural state of the Church.

It is a reminder of the eminence of our mother see that Antioch gave more liturgies to the world than any other ancient Christian center, and has the longest unbroken liturgical tradition in Christendom. This was natural and in keeping with the mother Church's solicitude for souls. With the destruction of Jerusalem in A D 70 the Church's center of gravity moved to Antioch from which the most extensive missions in the east were to originate, pushing even across central Asia as far as India at an early date.

The archetypical Syrian liturgy described in *Apostolic Constitutions* Book 8 (late fourth century) was ascribed to St James, edited by St Basil (379) then by St John Chrysostom (407) whose name now designates the Church's most extensive liturgy, and formed the basis of the liturgies used by the Armenian and the separated Persian (Nestorian) Churches.

All Christians conscious of the Syrian spiritual genius must regret that this rich spectrum of liturgical worship should have been lost to the mother see, and survive only under auspices now separated from Orthodoxy. With the gradual imposition of the Byzantine Rite by Greek authority, the patriarchate was to lose the precedent of a thousand years of colorful liturgical variety and be reduced to a uniformity with the imperial city.

Against this brilliant and promising beginning, the creation of the Western Rite Vicariate is as appropriate as it might seem surprising by contrast with the subsequent course of uniformity. Here may be a rebirth, not only for the Orthodoxy of the west, but also

for Orthodox piety, so long denied its manifold liturgical beauties.

* * *

We must be careful not to think of a rite as merely a liturgical text with associated ceremonial customs. These are the matter of the rite, and have their importance. But its spirit and form should concern us more. These find expression in the entire milieu of a people: its literature, art, architecture, music and dispositions. And so, as the Holy Spirit moved the hearts and souls of various races, each responded according to its own endowments to develop our present liturgical families. It should be unnecessary to point out that he who came to save all men, who created all with their many gifts, did not intend that we worship only in Hebrew, or in Greek or in Latin. But even now there are those – and Orthodox among them! – who feel that there can be no way but their own. The light of the sun would not be improved by excluding those hues from its spectrum which we might not choose. Nor is the Sun of righteousness glorified by denying the service which his manifold rays have awakened in the faithful in other times and places. It is one thing to defend the faith, vigilant against heresy and wrong. But it is a very different thing to assert that one Lord, one faith and one baptism can only be confessed in the way which is natural to me. Our prayers for unity can not intend that those who have ventured from the Church remain in their errors. Nor can unity mean that all will look and act alike in their Father's house. There, as we are told, are many mansions.

The period of liturgical development had virtually ended in the west by the seventh century when the foundations of the modern Roman liturgy were completed and only a few addenda – often in the nature of private devotions – were still to come: the prayers at the foot of the altar, the florid poetic compositions between epistle and gospel (sequences), the prayers at the offertory, lavabo, before during and after communion. It was a Syrian pope, Sergius I (687-701) who introduced the *Agnus Dei*, sung first during the breaking of bread, now after it.

The Byzantine liturgy, on the other hand, was not to reach a comparable stage of fixity until several centuries later, and to completely vanquish the primitive rite of Syria in its homeland by the 13th or 14th century, and reduce the entire Church to an almost complete uniformity until this century, relieved only by the rare accession of a few converts from the Jacobite Church, and the exceptions made on St James' Day at Jerusalem and Zante. And it is also to be noted that the present day St James is but a remote and hellenized descendant of the original. Contrary to what we might suppose, Rome was liturgically the most conservative of the patriarchates, Jerusalem, the most adventuresome! Despite regional rivalries and those theological pretexts upon which political antagonism would seize, the Church was spiritually unified through this formative liturgical period.

Every parish priest knows what tenacious loyalties attach to the externals of worship which are at once the most conspicuous and the least important – the location of an icon, the color of a vestment, the hour of the liturgy. So we would expect liturgical differences to have been the most fruitful area of antagonism. And if the heated atmosphere of the great schism were to generate grievances aplenty, it was more often a clue to personal temper than to spiritual insight. Neither side can now take much pride in the memory of charges that mar-

ried men, or bearded or shaven men were ineligible for ordination: that the east had 'removed' the *filioque* from the Creed: or that saying or omitting the *alleluias* in Lent was important! If these petty vexations assumed ridiculous proportions, it only serves as a reminder of how normal the liturgical varieties of Christendom have become, which were virtually untouched by these heated polemics. Had the liturgical differences any importance to the captious mind of the time, we may be certain that they would have been eagerly seized upon as grounds for dispute. It may be a sidelight on our peculiar sense of proportion that there are some today who would regard differences as important which their predecessors a thousand years ago would have disregarded!

The same oversimplification by which we tend to see two areas of Christendom clean-cleft by divergences of faith and custom has misguided our thinking in regard to the time and effects of the schism, which is usually thought of as a fracture taking place at an established date and resulting in two clearly distinguished bodies. Such was not the case. And the era of the Church's true liturgical variety was longer than commonly supposed. Latin settlements survived in the east after the signal date of 1054 – which is engraven deeper on the Christian memory by Latin insolence perhaps, than by its actual importance. A Benedictine monastery existed on Athos until the end of the 12th century at least. Latins continued in full communion at Constantinople and elsewhere into the 12th century. As the breach between the new and old Romes widened, it appears that Antioch and Jerusalem retained communion with both until the First Crusade.

Even during the Latin kingdom, Syrians, Georgians and Latins had their own chapels in the Holy Land and participated in common services at the Holy Sepulchre where the forcefully intruded Latin patriarch presided. When Alexandria became uncertain about the Latins, c 1190, the Patriarch Mark consulted the celebrated canonist and Titular of Antioch, Theodore Balsamon, and was advised to excommunicate them – a severity which caused some dismay in the east. Even the excommunication of the Patriarch of Constantinople by the Latin legates (of a deceased pope!) was not regarded for awhile as a breach between the churches, but as the intemperance of a less mature hierarch of a younger and less seasoned area. Latin rite priests were ordained in the diocese of Durazzo into the 13th century by the Greek metropolitan. Thus for more than half of the Church's history it was multi-ritual.

Even before the central tensions leading to the great schism developed, there began what must be regarded as a liturgical decline which affected east and west alike. This was partly attributable to an attempt to express intangibles in finite terms, leading to a quest for a precise moment when the eucharistic elements became the holy Body and Blood. East and west alike suffered from this unfortunate tendency which began as early as the fourth century. The idea of an instant of transformation, with its almost magical undertone, was not considered in the primitive Church which was preoccupied with the liturgy's eternal character and apocalyptic significance. And the sense of awe which crept over the Byzantine mind together with the proliferation of icons raised the wall between clergy and faithful suggesting a division in the Church incompatible with its rational emphasis on the unity of its members regardless of station. Thus

dramatic and objective approach to the holy sacrifice replaced the original sense of personal membership and participation.

It was the west, however, which would suffer the more from these unhappy inclinations, with the emergence of a professional clerical society aloof from the faithful, and a dichotomy between the performer on the one hand and the observer on the other. Mass was 'said' by the priest, 'heard' by the attendants. This movement reached its denouement in the magnificent theatrical productions of the baroque period, staged with consummate artistry, and overwhelming in their grandeur. From a corporate act of the Christian family, mass became a religious extravaganza on the one hand, or a mysterious incantation on the other. Small wonder that the layman left the holy sacrifice to professionals and occupied himself instead with 'devotions' – self-centered, sentimental reveries such as the rosary, or pious irrelevancies assigned to give mystical 'symbolism' to parts of the liturgy. This provided little spiritual nourishment, but it did encourage an appetite for religious sensationalism and novelty, to be fed by a stream of fashionable saints and devotional fads. We can be thankful today that our Roman brothers are making determined efforts to reverse this trend and to return to the spirit of the primitive Church. Strangely enough, the *epiklesis*, which was the Church's indicated formula for consecration, and about which dispute was to arise later vis-a-vis the Roman belief in consecration by the words of institution, does not seem to have received much attention until the 14th century when Nicolas Cabasilas condemned the Roman doctrine as a novelty at variance with the text of the Roman anaphora (George Every: *The Byzantine Patriarchate*, p 196).

The Latin Missal Today

Aside from trifling exceptions, the contemporary Latin liturgy is as *orthodox* as it was before the schism – though it does reflect the faith as it has moved the mind and spirit of the west. God has providentially preserved its structure unaltered, while the accretions are few, superficial, and easily removed without affecting its structural integrity. Only trifling emendations have been required to fit it for Orthodox use.

Supererogation is the only heresy which has found an extensive place in the modern Latin missal, usually in prayers that we may benefit from the merits of the saints. The few allusions in the ordinary of the mass and the many which occur in the proper collects are easily changed to ask their intercession, or if that is asked in the same prayer, merely omitted.

The theory of the double procession is expressed in some breviary hymns as well as in the creed. Western Orthodox omit such phrases as the *filioque* and rephrase the hymns to stress some attribute of the Trinity, as the unity of the godhead or the triune majesty.

The theory of the Immaculate Conception of our Lady is given a proper mass and breviary office which, of course, are not used by Western Orthodox.

The doctrine of papal infallibility is unnoticed by the present Roman rite except in a few extra-liturgical prayers said after mass or at devotions. The apostolic princedom of St Peter is stressed, as we might expect, and a common mass for one or several popes was introduced in 1942 to 'emphasize the dignity of the Roman pontiff, to render him the homage of the Church's submission, and to answer to the attacks against the See of Peter'. (The Saint Andrew Missal)

Western Rite Orthodox have their own calendar which commemorates the more important pre-schism saints of both east and west, together with several later saints such as Sergius of Radonezh and Seraphim of Sarov. And the important names of the Church's formative period are given appropriate rank: the early fathers, together with those doctors and confessors to whom we today owe the exposition and preservation of the faith. In general, the emendation has been guided by three main objectives: to achieve a proportional and balanced catalogue of the great lights of the Church, to restore to active status commemorations of those eastern fathers which have lapsed in the popular western calendars, and to recognize such western saints as have been obscured by the predominantly Latin character of western catholicism.

The Western Orthodox Calendar is therefore both Orthodox and western without dominant regionalisms — entirely catholic in character, stressing the essentials and omitting the exotic, biblical and patristic, and representative of the Church's life in all lands and all ages.

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The idol of the heathen may be a false hope. Yet, though he has eyes and sees not, ears and hears not, he bespeaks a *power* to hope, and a quest of soul in the one who made him, a groping for something beyond oneself, a recognition that *this* is not all.

By contrast, many today have become beings without hope – first because they have lost the disposition to hope, and second because they have abandoned those things in which they can place their trust. Such are the fruits of that trend comprised in the term humanism, germinal in its philosophy, inaugurated with the exchange of God for man as the supreme being, and logically realized in the recru - descent barbarism of today. For what the idol-maker has not discovered, he creates a substitute. The tragedy of civilization consists in its blindness to the need.

Having coasted on the momentum of an abandoned Christian morality, American society has now been overtaken by the genie released by the Pandora's Box of its own technological acumen. And it has become clear enough that the wise and noble being anticipated as a consequence of leisure and opportunity was not merely an illusion, but actually a reverse image. What should have given us better homes, more libraries, decent cities, improved interests, tastes and dispositions, has gone instead into the automobile with its vast, mad carnage, into television with its rampant invitations to crime, and into entertainments which appeal to an ever lower taste for obscenity and violence. We now spend nine times as much on crime as on religion. Such is the denouement of that direct chain leading from improved standards of living, possessions and leisure through restlessness, mental instability to violence and crime. All of which confirms the unpopular dictum of Christianity and of the synagogue before it: that man has betrayed his sacred trust, abandoned the likeness to God in which he was made, for his private interests. We can now see that direct line which leads from the romantic concept of man and his inherent virtues, through an identification of man with myself, to my appropriation of man's repute, and finally to the conclusion that all must answer to my tastes, including religion. But since the world comprises many 'I's, a single one cannot become our god. And having rejected the birthright which alone gives us just claim to divinity, we have prepared for our execution.

Whether he is conscious of it or not, man's instinctive goal is a sense of integration in a complete scheme of things. He may smother it in gin and sin, but he can not permanently escape that characteristic human restlessness which is satisfied only in the recovery of his divine birthright and realized by identification in a recognized world order.

As the Incarnation was the transcendant nexus, bringing man and God, time and eternity, this world and the other to a point, so the Church as the mystical Body is the abiding answer to man's hope. And the unity of the Church is the first mark to the storm-tossed pilgrim, a mark which he sees directly contradicted by the sectarian bedlam into which much of western Christendom has fallen.

Had its founder intended that Christianity become a sectarian free-for-all, it is improbable that he would have insisted upon fixed doctrinal and operative norms. Truth and indifference are not compatible. And the apostles left no doubt whatever that they stood with the former. Christian unity will not be served by regarding schism as unimportant and departure from the truth as a valid stage in man's quest for it. He who proclaimed himself the way, the truth and the life left us no doubt about his ecclesiastical intentions, nor of the means by which they were to be realized.

The quest for self-identification which attests man's divine origin – this homing instinct, is to be satisfied only in the spiritual life. Only Christianity offers a clear-cut rationale of the divine-human relationship. And nowhere but in the Church founded by God is that longing of soul, that disquiet of spirit to be resolved. The futility now engulfing the west is symptomatic of its secularization of religion and its abandonment of the unity and integrity which can not exist apart from one Lord, one faith, and one baptism.

Ecclesiastical divisions correspond to man's state of inadequacy and isolation, of which they are an effect. 'One Lord, one faith, one baptism' is the conscious or unconscious yearning of the soul, an object which must have its external aspect in a single, undivided body.

It is difficult to see how any good purpose can be served by disregarding this state of religious anarchy or how unity can be restored by ignoring the causes of disunity. What we have in this sorry scene is no mere matter of partisan rivalry but evidence that the spiritual frame of western civilization has been lost, with a consequent loss of spiritual coherence, and the inevitable disintegration of the spiritual relics which are agreeable to our tastes, and which we have retained as souvenirs of Christianity, but which are unsupported by any organic relationship to objective reality or to each other. Our Latin brothers have created a durable image of unity in the person of the Roman Patriarch. And while the military character of their ecclesiology commands a certain respect by its strength and precision, it has been rendered ineffectual by personal ambitions at variance with scripture, tradition, historic precedent, and by the spiritual insight which must be conscious of a fundamental disaffinity between the Christian concept of the sheepfold, and the military ideal.

At the other antipode we have a world view which has become Christianity's greatest rival. It is by a sinister consistency, seldom appreciated, that communism can move from the empty self-congratulations of humanism to the totalitarian state on the momentum of greed and the crude tendency to identify quantity with quality and of every-

thing with the ultimate, to the final execution of the individual whose existence would be incompatible with the supreme, omniscient and all-embracing machine. Communism succeeds in giving man a world view, but at the cost of every decent instinct, every value which gives life meaning, and by obliterating the individual who is at the basis of every group, mass, class or program. This hideous philosophy, cruel, hypocritical and inhuman as it is, still holds for the virgin mind an appeal based upon its proposed universal goal, the mystical point where all lines converge. Those who remain for the final act learn that this point is absolute zero, a grim farce enacted by ghosts, hades peopled by shades enslaved to a system which is meaningless for want of individuals, and the spiritual values which must be known by the human mind and heart and soul.

Thus the thinking American finds himself in an abyss between futilities. What should be a rock of ages proves to be a bed of sand, a sectarian morass without fixed points, cogency or direction. The apparent Christian alternative breaks from the brittleness of its own unbending claims, betrayed into an untenable position by the private ambitions of its custodians.

Communism succeeds in giving man a world view, but at the cost of all that gives meaning to life and even to its own ideology, and can only resort to evasion before that inescapable enigma with which the quest begins: "Whence and why".

Yet the west is still essentially Christian, and cannot escape the problems which always confront the Christian mind, and particularly in this confused and troubled era. And if we struggle to free ourselves from the spiritual conditioning of centuries of Christian civilization, we are still marked indelibly by the attributes planted by him who not only sent his Son to dwell among men, but who also spake the Word in the beginning, who brought forth all things and gave them the attributes which make them what they are, including man's inherent spiritual thirst.

Thus a Western Orthodoxy is not a mere partisan adventure and it is neither to be understood as a denominational enterprise, nor proclaimed as a better and more desirable church. Western Orthodoxy is spiritual rebirth for a long-dormant Christianity of the west, the life in Christ which the Church *is*, the home-coming for which the soul longs. It is not religious entertainment, vagrant wishful thinking, 'inspiration', a complacent reverie devoted to thoughts of comfort, reassurance, self-esteem and groundless optimism. Nor can it have any part with the doctrinal bickerings which have separated from each other those who have already separated themselves from the mystical Body established by Christ.

For the hungry soul the gospel – the good news – of today is that our Lord has not abandoned his Church to heresy and schism, but that *men* have abandoned it for their own tastes – that now, as in the beginning, at Jerusalem, Damascus, Ephesus, Corinth, Philippi, Thessalonica and elsewhere on the scene of its beginnings, it continues unchanged save by the maturity and development of its thought, the expansion of its vision, and the customs of changing times.

This is the *one* church founded by Christ, unique by virtue of the unity and integrity of its origin, which was *apostolic* by its foundation, is *holy* by the Holy Spirit promised to it, and *catholic* both because intended for all men by him who created them and because it is the portal to the summation of all in eternal life under his dominion.

Even pious folk tend to regard these marks of the Church as aca-

demic fixtures installed by devout ancients whose speculations may have been praiseworthy, but which bear little if at all on immediate pastoral problems. It is but renewed evidence of God's sovereignty that much of the problem revolves about precisely these attributes, and that ignorance and neglect of them have both damaged the position of ill-advised churchmen and confused outsiders.

The accidents of history have given the Church a regional cast – an appearance of both antiquity and exoticism distasteful to modern Americans who are regrettably unconcerned for the values which are spiritual, and who are disinclined for the most part to even consider anything beyond what is socially congenial, and familiar in appearance. And in a misguided zeal to preserve the purity of the Church some of its spokesmen have felt compelled to insist upon a superficial conservatism which may well paralyze the body and thereby stifle its life.

Here is serious danger to uninstructed Eastern Orthodox as the faith of their fathers comes into unfavorable comparison with more fashionable religions of America, which offer personal inducements in a social climate which is hedonistic at its worst, complacent at its best, and self-centered always. Many of the apostacies which have scandalized the Church must be charged to this very identification of the Church with its historic vestments. This attachment to the letter at the expense of the Spirit has been a fruitful source of mischief and even of heresy. On the one hand it would limit the mystical Body of Christ to its own parochial forms. This is heresy. And having thus denied the true catholicity of the Church, it would seek it in substitutes, suggesting that the Church becomes 'ecumenical' by an accumulation of sects which have declared their own disunity by deliberately rejecting it. This too, is heresy.

The Church is catholic because it is the ordained instrument of God who created all things, because it is sustained by his Holy Spirit, because it extends the Incarnation throughout time, and because it is intended for all men. It is not catholic by reason of its numbers and it does not become ecumenical by fraternizing with those who have renounced it, laudable as it may be to do so. Such terms as *catholic, ecumenical, tradition,* acquired their meanings in the life of the Church itself, and they are not properly applied outside it.

But the one Body has many members differing according to external circumstances – a single house in which are many mansions (John 14:2). Indeed, its comprehensiveness of form certifies its unity of essence, for God has made of one blood *many* nations, not one. The goal is one. The way, the truth and the life are one. But the starting points and pilgrims are many.

It is the aspect of intense regionalism which has destroyed in many minds the true identification of the Church as the ordained ark of salvation, the one enduring, unchanged, uncorrupt mystical Body of Christ, animated by the Holy Spirit, and promised guidance into all truth. This is why the historic and regional aspects of the Church, valid as they are in their proper frames, convey a sectarian impression to the uninformed occidental, conditioned as he is to thinking of all churches in sectarian terms, and whose misconception would seem confirmed by an appearance which is purely local. We can not take this to be the intention of God who created both mankind and the Church.

The call to repentance would seem muted in the east by *alleluias* to the risen Christ, while in the west it is unheard in our plunge into barbarism. What we face is a

west which is concerned little with its spiritual wreckage, its need for repentance, or with the divine will for it.

Yet the thought of a redeemed, transfigured world is not too difficult for a mind preoccupied with itself and things – external, tangivle and practical. The problem arises in regard to the orientation, soul-searching and humiliation of those who have degraded God's world rather than ennobled it, for whose mere animal pleasure it is assumed to exist.

A Christian world view and self-identification in it is the redemptive key for a society striving to escape its divine birthright. It is not to be found by the fidgets which lead so many to tramp aimlessly from sect to sect seeking the wrong things in the wrong places. Nor is it to be found in the resolute march forward to the communist gallows, a quest for self-realization where only self-annihilation awaits.

This is not to berate our western brothers, who have much to teach us, as the following article points out. We have plenty of cause for breast-beating of our own, and too many negligent stewards of God's grace who have made the yoke of Christ a private comfort instead of a mantle of resurrection for those detained in schism and ignorance. To bring this goal within the comprehension of today's western mind is the Church's prime missionary duty. And it involves both speaking its language, and applying its gifts to the glory of God.

The west has before it a new Christian orientation, a rediscovery of its own soul. Here is neither the arid atmosphere of the courtroom nor the hysterical excitement of the camp meeting, nor the bloodless religion of the greeting card. If the heart has been misled, it is because the powers of love and devotion have been turned loose to run riot without a spiritual frame. That frame is the Kingdom of God, made manifest to us in the Church which is its external dimension. Here is an organic society with our Lord as its head, the Holy Spirit, its soul, where dwells freedom in the spirit at one with itself. And Khomiakoff, who thus described the mystical Body of Christ, reminds us also of the freedom without unity which we so clearly see in some areas of Christendom, and of the unity without freedom which we see elsewhere.

For those who have suffered each, a new era is at hand, an era of freedom in the spirit, restoring what has been lost and mending the broken soul. And conversely, it should mark a new era for the Church which may once again place at God's disposal the talents of his western children.

Of this new era in the Church's history the restoration of the western rite is but the most conspicuous aspect.

If we can invite our brothers back to their rightful home, they have much to bring for its adornment in art and architecture, much for our profit in missionary zeal and techniques, and much for the extension of God's kingdom by that prophetic call to repentance which the world today so sorely needs.

TRINITY UNITED PRESBYTERIAN CHURCH, TOPEKA, KANSAS · Brown and Slemmons, Architects

THE CHURCH AND PROTESTANT UNITY EFFORTS

– Henry C Allan, Jr

It is only within the past fifty years that the Church has been recognized by Americans and Europeans as a 'major' Christian faith. Indeed, in the united States, at this writing, agitation is being conducted in state and federal agencies for official 'recognition' as a major faith! During World War II, Orthodox servicemen were faced with a choice between the letters 'P' (Protestant) or 'C' (Roman Catholic) on their identification tags. The difficulties this presented to Orthodox servicemen can be imagined.

The causes for the centuries-old eclipse of the Church are many and are to be found both within and without the Church. The political situation in Eastern Europe and in the Greek lands (i e, Turkish domination in the Near East, and Russia's traditional policy of isolation) was certainly a major factor. Language, customs, philosophy, etc were other factors that militated against the emergence of the Church on the world scene.

The essentially mystical and contemplative Slavs, Greeks and Syrians might, however, have initiated certain overtures to the Christian west had not their Czarist and Moslem domination so vigorously discouraged such intercourse.

Christian minorities under the Turk could avoid persecution only so long as they contained their religion to the immediate Christian community. Syrian history is replete with accounts of Orthodox hierarchs and laity who were martyred for daring to speak to their Moslem neighbors of the Christian faith. It is hardly surprising that after eleven or twelve centuries of such persecution, Greeks and Syrians were parochial in outlook and reticent about Christian apology and dogma.

Not that the 'gates of Constantinople' were in danger of collapse from the pounding of western Christians seeking admission to Byzantine Christianity! Interest of the western side was manifested spasmodically.

Cranmer, the reformed Archbishop of Canterbury, might look to the Christian East for liturgical inspiration and an occasional German or English theologian might seek contact with the Eastern Church, but for centuries western interest was, by and large, a matter of individual concern. Communication between the papacy and the Orthodox was relatively infrequent after Rome's failure to manuever eastern bishops into 'union' (i e, submission) with the papacy at the Council of Florence in the fifteenth century.

The twentieth century, however, marked a new era in east-west (ecclesiastical) relations: the Russian Revolution of 1917 with the explusion of thousands of Czarist sympathisers and their subsequent resettlement in France, Germany and elsewhere coupled with increased emigration of Orthodox Christians from southeast Europe and the Levant to the United States caused the west to 'recognize' the Orthodox Church as a de facto institution within western society. A strong reaction to the obvious weaknesses and shortcomings of denominationalism in 'one world' (as manifested in the 'ecumenical' movement) also changed traditional east-west relationships.

In less than half a century the Church has moved from a position of curious bystander to that of active (corporate) membership and leadership within the World Council of Churches.

The westerner most responsible for establishing Orthodox-Protestant rapport and for paving the way for Orthodox participation in the World Council of Churches was John R Mott. Reflecting the 'consciousness' of the Edinburgh Conference that a truly 'ecumenical' meeting must include the Orthodox and the papacy Dr Mott made it his special mission to meet with, win the confidence of, and draw into Christian fellowship, the ancient churches of the east. On a tour of Asia in 1912, he conferred with Mar Dionysius, Metropolitan of the Syrian Jacobite Church, and in Japan he met with delegates of the Russian Orthodox Mission including Abp Sergius, who became a 'fraternal member' of the International Missionary Council and, by 1925, was a regular delegate to the National Christian Council meetings in Japan. His attitude is perhaps reflected in a statement quoted by Dr Mott: 'If we pray for the reunion of the churches, we must walk toward each other, each going half way'.

In January, Dr Mott acted in an unprecedented role as mediator in an oriental church gathering which included the Syrian Jacobites, the Syrian Mar Thoma Church, the Syrian Anglican Church and another Jacobite faction. The agreements reached so emphasized areas of agreement and unity without impinging upon the faith or polity of the individual jurisdictions that it constituted a model for other inter-church programs, i e, on united Christian student camps, united local conferences and retreats, united apologetic lectures for non-Christians, cooperation with the National Missionary Society of India, etc.

While it has become something of the national scene in India for many bodies to coexist with some assumption that such a state of affairs is a natural one, it does, of course remain to be seen whether the Church can recognize such a condition as a natural one, or accept it without the provisions which its divine commission imposes.

In one sense World War I froze most inter-church activities. In another sense, however, Orthodox-Protestant relations were solidified as never before. I refer to the work among Russian prisoners of war conducted by the World Alliance and other Protestant organizations. This service, rendered freely and generously, was free from proselytizing of any sort.

This monumental service, so obviously prompted by Christian love, did much to dispel suspicion and doubt our eastern brothers had for aggressive, organization-minded Protestants and left in its place a sense of gratitude and fellowship. The P W work accomplished more than a dozen global conferences could have hoped to achieve.

Following the war, Orthodox participated in several important inter-church meetings. At the Jerusalem conference of 1928 the Patriarch offered his summer palace, Russian nuns offered the convent to female delegates, and the Russian Cathedral choir sang for the services. Visitors and observers included the Greek Patriarch and a Russian archbishop. Other eastern churches were also represented, including the Coptic, Armenian and Abyssinian.

A Russian Orthodox seminary located in Paris, strangely enough, has made a tremendous impact upon our relations with the Protestants. Aided materially by Dr. Mott (a $5,000 donation), the Orthodox Theological Institute of Paris, later St Sergius' Academy, was from

its inception in 1925, pan-Orthodox and 'a place of brotherly intercommunion and the rapprochement for all Christians' as the Metropolitan Evlogius put it.

Specific contributions of St Sergius included the widely-read periodical *Sobornost*, annual conferences which brought together leading Orthodox and Protestant theologians, participation in the important Life and Work Conference in London (1932) and in the significant Faith and Order Conference in Edinburgh (1936) and the participation of Professors Florovsky and Cassian in an inter-church commission for a plan of organization which eventually developed into the World Council of Churches. The establishment of the Anglican-Orthodox organization, the Fellowship of St Alban and St Sergius, is still another contribution.

No survey of east-west church relations would be complete without mention of the work of the Y M C A and Dr John R Mott in Greece and in the Balkan states. In a visit to the University of Belgrade, Dr Mott found 'virtually all' of the student body 'either indifferent or hostile to Christianity'. No Christian student organization existed. Mott addressed the faculty and student body and laid the groundwork for student work in that nation. At the University of Sofia he conducted large meetings and helped form Christian associations and Bible circles. In Athens, Christian student associations were formed and these were spread all over Greece and to the Greek colonies in the Levant. He also helped establish young people's societies in Bulgaria and the Student Christian movement in Rumania. He held 'invaluable interviews' with the Patriarchs of Jerusalem, Antioch and Alexandria, with the Metropolitans of Athens and Smyrna and with countless other hierarchs and doctors of the Church.

In the consideration of our past and present relations with non-Orthodox, one must define with some precision what is meant by Christian unity or 'ecumenicity', and understand the limitations which conscience imposes upon both the Protestants, and ourselves. If by 'Christian unity or 'ecumenicity' one means Christian fellowship, united Christian social action at home and abroad, and other objectives achieved in the present World Council of Churches and by its national and local counterparts, then there would seem to be no real obstacles to even greater Protestant-Orthodox cooperation and understanding. If, however, the present Council is viewed as a natural preface or prelude to some sort of organic or communal unity, then Protestant-Orthodox relations are greatly endangered.

The enormous success of the present World Council and of the Y M C A work in Orthodox lands is due, in large measure, to the fact that sectarian incursions have been carefully avoided. Evaluating the work of the Y M C A in Greece, Abp Chrysostomos of Athens observed that 'it was not sufficient to ask youth to believe according to the fundamental principles of the Association... but that its beliefs and worship should be based... on the teachings and traditions and spirit of the Orthodox Church'. Had any other approach been employed in these lands, it would most certainly have failed.

Protestants, or at least most Protestants, subscribe to a theory of schism *within* the true church (i e, that all churches are but fragments of the broken Church of Christ). They seek to mend the pieces and thus restore unity. Some Protestants have outlined the goals of the 'ecumenical' movement in these terms:

1 Mutual recognition of the membership of all Christian bodies.

2 Mutual recognition of the ministries of all Christian bodies.
3 Complete intercommunion.
4 Full comity in the establishment of individual congregations.
5 Full comity in missionary expansion.
6 An effective agency to speak with one voice to the world on behalf of the church(es).

We cannot, of course, accept such a position in good conscience. As Abp Iakovos of the Greek Archdiocese recently stated: 'The branch theory that the true church consists of Orthodox, Roman Catholic and Anglican Churches and the fragmentation theory that there is a schism within the church, or that all existing churches are to some degree un schism, can find no justification in history'.

Orthodox join inter-church organizations like the World Council of Churches out of a sense of Christian fellowship, but also out of a sense of duty. We are 'duty bound', writes the Rev E A Stephanou, to contribute to the cause of Christian unity not because the Orthodox Church 'is in search of a lost unity, but rather because she possesses that unity which those outside the Church seek to find.' The Orthodox Church, Fr Stephanou continues, joined the World Council to 'witness to the faith of Christ which she has preserved unadulterated and free from man-made doctrines'.

More headway in the cause of church unity would be made, he continues, 'if Protestants would admit to the reality of the unity that existed in the ancient Church of the Seven Ecumenical Councils'. There was an 'ecumenical Church in history', he concludes, and if the west ever hopes to recover it, the Eastern Orthodox Church should be made 'an object of serious investigation'.

Much progress has been made in Orthodox-Protestant relations in the past fifty years which has proven beneficial for all concerned. Greater cooperation and understanding is in the offing. We have learned much from Protestantism (and still have much to learn) in terms of parish organization, education, missionary programs, pastoral ministrations and preaching techniques. Protestants have gained much and can gain more from the heritage of the Church. So long as we are not forced to compromise our beliefs, there is every reason to expect even greater results from the work and from the fellowship with our separated brothers.

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FULFILLED HEBREWS

– Fintan Fox, SSB

Anti-Semitism is impossible to Christians, since we are spiritually Semites. – Pius XI

Coming from the lips of Christ himself, our mandate to teach all nations is usually associated with broad geographical horizons and far off places and peoples. As a result, we habitually overlook likely interested observers of Orthodoxy in our midst in the persons of the Hebrews. In this regard, the magisterium of the Church has been inadequate. To the Jews, three hundred dissenting and conflicting opinions of what constitutes Christianity as represented by the sectarians must certainly prove confusing. From the viewpoint of information alone, Orthodox Catholics should not hesitate to communicate facts of faith to those who confess the same God.

Perhaps clerical and lay inertia stems from the historic rejection of the Messiah, and sees only a pattern of negation. This need not be so. Acknowledgement must be given to the fact that the first Christians were Jews who had accepted the Messiah, and that it was several years before the requirement for circumcision of Gentile converts was rescinded.

While Orthodox Catholics have been disinterested or inactive in regard to the Hebrews, other Christians have been prosecuting active missions for the conversion of the Jews. The Romans have made some efforts in this direction. Most energetic among the sectarians is a fundamentalist group of seemingly Baptist persuasion. Even as this is written, *Time* for September 8 brings news of a Dominican who seeks to found an Institute for Jewish Studies, to say mass in Hebrew and observe the Sabbath as well as Sunday : two German Protestant nuns dedicated to working with the Jews in expiation of German atrocities, fasting on Yom Kippur, and using Jewish devotions.

For the Jew who accepts the weight of his own lengthy tradition and recognizes Christ as the Messiah, life is hard indeed. Autobiographies of Hebrew Christians are replete with travail. Loss of family ties is the usual cost of conversion, and the stricter the family, the more absolute the severance. Former friends who could not or would not try to understand,

abandon the soul to its lonely way, in unfamiliar places bereft of opportunities for compensating friendships.

Problems faced by the Jewish person desiring to publicly acknowledge the Messiah were the subject of conversations in Rome a short time prior to War II. An important prelate and an influential member of the Jewish community reviewed the hardships of Jews becoming Christians. Another factor noted was the absence of externals within the Church familiar to Hebrews. Since apostolic Christianity functions in many languages, embraces many rites and wears coats of many colors, why not incorporate within Christian worship items recognizable by Jews? Why not a Hebrew rite? A substantial portion of the Jews in Rome would consider accompanying the leading Jewish figure into the Church if some elements of Hebraic identity could be established.

According to the report, the prelate thought long and hard, but suddenly dropped the matter. Hitlerian war clouds thundered threateningly; peace was about to be shattered for generations. It is presumed that the venerable ecclesiast, cognizant of the implication in St Paul's 11th Letter to the Romans, wherein he discusses the Israelite rejection and ultimate acceptance of their Messiah, that conversion of the Jewish people to Christianity would portend the end of the world, wanted no responsibility for Armageddon, which seemingly roared just around the corner.

His Jewish co-planner ultimately embraced Christ alone, and even now is buried in the anonymity of monastic garb, insulated against such cares by claustral quietude.

And so, the Orthodox Catholic must ask himself 'Why not a Hebrew rite?' If externals are a means of winning souls for God, then by all means a restoration of the Jewish Christian liturgy is indicated. Perhaps not in the exact form followed by the infant Church when mass was a Seder (Passover) service distinguished by the consecration of wine and unleavened bread to become the sacred Body and Blood of Christ, preceded by psalm-singing and prayers.

Having the precedent for mass celebrated as the Passover Seder, Judaism's most solemn service, by Christ himself at the Last Supper, we should have little difficulty finding parallels between many elements of Jewish and Christian worship. The Jewish male who has been bar-Mitzvahed (confirmed) will easily understand our sacrament of Chrismation even if he doesn't understand why it is administered to females also.

Language of a Hebrew liturgy is another consideration. Mass celebrated in tongues familiar to Jesus, Hebrew or Aramaic, would be logical choices if language was not a mat-

ter of indifference to nonorthodox Jews, i e, the Reformed and Conservative Jews, who introduced the vernacular into their rituals following their 18th century schism from Jewish orthodoxy. Use of the vernacular is Orthodox Catholic custom, although language seems to be a matter of local option. We still hear in English-speaking America all the ancient tongues of Orthodoxy including Russian, Greek, Arabic, Rumanian and Bulgarian among others. To the Jews also we might extend the option, Hebrew or the vernacular.

Whether the tabernacle takes the shape of a miniature ark of the covenant which prefigured it, or the missal is unrolled as a scroll rather than opened as a conventional book – these are simple enough concessions. The menorah candlesticks have obvious usage on a Christian altar. Rabbinical garb bears ours a strong similarity, especially to western rite vestments. Biretta and its rabbinical counterpart correspond as a probable result of a common medieval origin. Use of the tall'ith koton, prayer shawl, is surprisingly analagous to the western stole and Byzantine epitrachelion. With some narrowing, and the entwining of the cross of the Son of David with the star of David, the tall'ith becomes a Christian vestment. Cassocks of both are similar.

Neither Jewish nor Christian reader should visualize the two creeds latitudinally, as being opposed. Vertical is the better similie, since one produced the other, then proceeded tangentially. The Orthodox apostle who reaches out to the Jew does not intend to deprive him of Jewish belief. To the contrary, he brings an addition to what is already there. Yes, he brings the fruition of millenial Judaic hopes, dreams and fulfillment.

After all, Gentiles in embracing Christianity, embrace Christ, the greatest of Jews, his antecedents, and the tremendous traditions and prophecies which preceded him. This is what is meant by Christians being spiritually Semites. Yes, in embracing the *Meshiach*, we embrace Moses. We not only have accepted the Jewish past, we own the highlight of the Jewish feature, Jesus Christ, now. We know the fulfillment. We are fulfilled Hebrews. By offering Christ to the Jews, we are proffering the culmination of five thousand years of expectation. The Messiah *has* come!

'Hating Jews with Christian fervor' is an expression of horrible contradiction which shocks one even as it is spoken. That it is justifiable vengeance on 'Christ-killers' is the rationalization of gutter gangs and the mentally diseased, totally foreign to the kind master who counseled turning the other cheek. A moment's reflection will recall that our Lord's mission would have been incomplete without his death. He *had* to die.

The instruments of his death were accidental and inconsequential to the absolute atonement effected. And to speak today of the Jews as having killed Christ would be a bit like an Englishman referring to Americans as those who killed Lincoln! Really, it was our sins which did so.

The Christian world has not really influenced the Jewish people in fraternal charity. After centuries of abuse, it is not surprising that Hebrews tend to regard us as the enemy camp, of opposed doctrine and consequently a source of violence and hatred which, in turn, bred its own suspicion and hate, perhaps not unjustifiably. Being the target of frustrations and violence for so long has naturally aroused apprehensions as to what the 'J C crowd' (as Christians are sometimes called by the younger lions of Judah) is up to next! It is a misdemeanor in New York City to make anti-Semitic statements, punishable by fine and/or imprisonment. Consider the extent of the terrible insecurity which caused legislators to add that to the penal code. The Carolina Israelite Harry Golden observes that while a a Negro's efforts at economic improvement may provoke pressure to return him to the slum, the Jew, on the other hand, for mere existence, might fear extermination!

Have those Jews who were marked for annihilation to solve the Nazi-fabricated 'Jewish problem' been able to distinguish between their persecutors – diseased characters, throw-backs to barbarism – and Christians? God help us if they are not impressed with any real distinctions, for it indicts us as Christians, and our failure to carry Christ to others, according to our mission.

So our first efforts at re-introducing Christ to his own people should be to offer our love, the distinguishing characteristic of Christianity, without which Christians are frauds. Well may Christ say again to us: 'How can you say you love the Father who you do not see, when you do not love your neighbor whom you do see?' By extension, our Lord might specify: 'How can you say you love me, if you say you hate Jews? Do you not realize that my mother whom I gave to you as I hung dying on the cross, Mary, was a Jewish lady? And my friends and followers were like me, Jewish?'

Professing Christians would do well to examine consciences and root out from places reserved for pet hates, all animus for Jews. It does not speak well for the personality which harbors such irrational grievances. The extreme example of such hatred is Hitler, whose 'solutions' appall the mind.

As the climate between Jew and Christian changes on the individual level, with the initiative taken by the Christian, and Jewish fears and suspicions are dissipated, we

have, at least cultivated the atmosphere in which we can offer our God of Love to them, and enjoy consistency with what we preach. For the Jew is still looking for the Messiah, although for some Messianic concepts have been transmogrified into the expectation of a depersonalized, mundane golden age, devoid of religious value or a Messiah per se. One might well ask if the messianism intrinsic to Soviet communism was the chief attraction to the original revolutionaries, so many of whom were Jews. Does living in the year 5722 have the deceptive effect of seeming to endow its inhabitants with great advancement and wisdom?

Spiritually the Jews have been in a state of suspension from about 30 AD, waiting for the Saviour and fulfillment. The several heresies such as Cabalism and Hasidism, while valueless, are indicative of an intense drive for this fulfillment. As fulfilled Hebrews, can we Christians not share the Messiah with them? With St Paul we may then be able to rejoice, 'what will the reception of them (the Jews) be, but life from the dead?' (Romans 11:15)

May the holy angels, Michael, Raphael and Gabriel who daily offer adoration to the same God, pray that all his children will be united in his love. May they guard these bonds of love against the devils of deception and disruption. May all Fulfilled Hebrews gather under the protection of their wings!

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Introit: The heavens declare the glory of God * and the firmament showeth his handiwork. *Ps.* Their sound is gone out into all lands * and their words into the ends of the world. (Ps. 19:2-1)

Collect: O God who didst show forth thy Divine Wisdom in ancient times through thy patriarchs and prophets, grant that we may imitate their example on earth and enjoy their intercession in heaven. Through –

Lesson from the Book of Deuteronomy: And the Lord said unto me, they have well spoken that which I have spoken. I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (18:17-19)

Gradual: Come, ye children, and hearken unto me * I will teach you the fear of the Lord. (Ps 34:11) Alleluia, alleluia, the lions do lack and suffer hunger * but they who seek the Lord shall want no manner of thing that is good. Alleluia. (Ps 34:10)

Gospel: The continuation of the Holy Gospel according to Matthew: At that time Jesus said unto his disciples: ye are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. (5:13-18)

Offertory: In them hath he set a tabernacle for the sun * which cometh forth as a bridegroom out of his chamber and rejoiceth as a giant to run his course. (Ps 19:5)

Secret: Grant O Lord that we may worthily receive Him whom the prophets foretold, and that he may ever dwell in our hearts. Who -

Communion: Their sound is gone out into all lands * and their words into the ends of the world. (Ps 19:4)

Postcommunion: We give thanks to thee, O Lord, for thy presence with us, and for those who prepared the world for thy coming. Who -

This historic group includes
the late Metropolitan Gerassimos Messarah of Beirut,
an early friend of the western rite,
the founder of the Society of StBasil,
Aftimios Ofeish, late Archbishop of Brooklyn (left)
and our revered patron, the Metropolitan Anthony,
(right) then Archdeacon of Beirut.

His Beatitude Alexander III of blessed memory (holding cane) with the Holy Synod of Antioch about the time the edict on the Western Rite was issued.

His Beatitude Theodosius VI,

by Grace of God Patriarch of Antioch, the City of God,
of Cilicia, of Iberia, of Syria, of Arabia and of all
the East, Father of Fathers, Pastor of Pastors,
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THE RULE

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The Society of Clerks Secular of Saint Basil is a congregation of Orthodox Catholics united for the greater glory of God, the sanctification of their own souls and the propagation of Orthodoxy in the Western Rite.

II The Society's Life and the Obligations of Membership

Members of the Society aspire to a type of active spirituality – grace operative in the world, not apart from it – framed in the liturgical tradition of the west, according to the counsels of patience, sincerity and stability, expressed by regular service of the Opus Dei, and nourished by frequent recourse to the sacraments. Its life is ideally realized in the worshipping community, though its members do not normally live in community. The regular daily recitation of the day hours of the divine office and regular service at the liturgy on Sundays and greater holy days according to their stations, are binding obligations on all members.

The habit of the Society is the standard western choir dress. Members are to wear clerical dress at all times when not prevented from doing so. When circumstances make this impossible, as during secular employment, no colors but only black and white are to be worn.

III Requirements for Membership

Candidates for membership in the Society must be chrismated Orthodox Catholics of good character and demonstrable emotional and mental stability, sincere and regular in the performance of their religious duties, and zealous for the propagation of the Orthodox faith.

Full membership must be preceded by a novitiate of one year, during which the postulant conforms to the obligations of full membership, makes regular reports of his spiritual and academic progress, and is examined at intervals. Upon completion of his novitiate the novice is voted upon by the Chapter, and with its consent he may be admitted to membership. For good reason, the novitiate may be terminated, or it may be temporarily interrupted and resumed with the permission of the Superior.

IV Degrees of Membership

Full membership in the Society is a life-long dedication under solemn and irrevocable vows to live according to its Rule without exception or dispensation.

Friends of the Society who wish to enter a secondary relationship with it, but who are unable or do not feel called to accept the responsibilities of full membership, may be received as associates upon a simple promise to share in its duties so long as circumstances permit. Associate membership may be terminated at will without sin. But during the period of association the obligations of full membership must be strictly followed.

An associate who aspires to full membership may be considered to have served a novitiate concurrent with his association if judged worthy by the Chapter, and upon compliance with the usual requirements.

V Holy Orders

Upon profession, and with the consent of the Chapter, a member may be presented for ordination to the subdiaconate. After a second year his fitness for the diaconate may be considered and approved by the Chapter. After a third year his elibibility for the priesthood may be considered and voted upon by the Chapter.

Under no circumstances may a member or an associate during the period of his association solicit advancement without the Chapter's permission or beyond the limits of its jurisdiction.

VI Areas of Jurisdiction and Officers

The Superior of the Society is its spiritual director and executive of both the Chapter and Trustees. He is elected by two-thirds vote of the Chapter when the office is vacant.

The Chapter comprises all clergy above the subdiaconate. It votes upon the eligibility of candidates for membership and clerical advancement, and conducts the corporate spiritual affairs of the Society. The decisions of the Chapter are to be respected by all members of the Society.

When the best interests of the Society will be served by doing so, the Superior may appoint Provincials to administer the affairs of provinces.

A NOTE ON VOCATIONS

The spiritual objectives, vocational requirements and practical life of the Society of Saint Basil as it now exists. Included in *Orthodoxy*, Volume VIII, No 4, 35¢

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